THE MADRAS
Christian College Magazine.

VOL. XXX. MAY, 1913. No. 11.

THE RELIGIOUS MESSAGE OF GEORGE ELIOT.*

WHEN George Eliot lay dead, there was found on a little table beside her bed a volume familiar to many of us, Thomas A'Kempis, *The Imitation of Christ.* It had been her companion through the years. It was the last book upon which her eyes glanced ere they closed in death. It has given a tone and colour to much of her best work. In a letter which has often been quoted, she wrote "My soul heartily responds to your rejoicing that society is attaining a more perfect idea and exhibition of Paul's exhortation—'Let the same mind be in you which was also in Christ Jesus.' I believe the amen to this will be uttered more and more fervently among all posterities for evermore."

But alongside of such facts as these we must place a statement which she made in conversation with F. W. H. Meyer. "God" she said "is inconceivable and immortality is unbelievable." So too we have to bear in mind that in early life she definitely abandoned religious faith. This abandonment is probably the chief cause of that pessimism which overshadowed her life. I know of no face so symbolic of gloom as that of George Eliot. Her words are as gloomy as her features. "Expecting disappointments," she says in her diary, "is the only form of hope with which I am familiar." Of Silas Marner, she writes, "The future was all dark for there was no unseen Love that cared for him." Is not this lack of faith the root of her own sadness, a sadness which seems always to dim the light of her life?

* A lecture delivered in the Kellett Hall, Madras.

In the face of these apparently contradictory elements in her teaching, many have affirmed that there is no religious message to be delivered from the writings of George Eliot. Careful study of her works however compels one to admit that her interpretation of life is not irreligious. It must be borne in mind that her early training led her to regard religion as the holding of certain dogmas, in particular a very narrow and erroneously expressed form of Calvinism. When her reason refused to accept that, she concluded that she could accept no form of religion whatsoever. Her Calvinism failed; all failed with it. Her surrender of orthodox religion was really based upon a misconception.

Further, her interpretation of life is not irreligious. She preserves the religious spirit and reverenced the religious attitude. Her own nature was in essence religious. There is no opposition in her to the true spirit of religion wherever it is found. Indeed it may be said that her religious message comes from the souls whose history she describes. It comes not from the heart of the author but from the heart of the world's life. Religion dwells in human life. She sees life with vivid penetration. What she sees she declares.

In human life the centre of her thought seems to be the greatness of personality. The wonder of human personality, the possibilities of it, the degradation of it, the grandeur of it overwhelmed her again and again. She is never more trenchant than in her descriptions of the heights and depths of personality. The two characteristics of personality that chiefly impress her are the moral responsibility of human life and the magnificent means available for the restoration of the personality from weakness and degradation.

By moral responsibility, she understands that each individual must bear the burden of his own life and character and she works out her thesis on these lines. First, I am responsible inasmuch as the choice of action belongs to me. I am not the creature of circumstances. If I go into the pit, I go with my eyes open. This power of choice is very strongly expounded in the life story of Tito Melema in *Romola*. Tito as a child was rescued from rags, penury and ill-treatment and was brought up as the adopted son of Baldasarre. More than a father's fondness is lavished upon him. He is trained to share a life of luxury, refinement

and scholarship. His foster father is seized and carried off as a slave. Tito begins a bright career in Florence. Riches fall to his lot. His conscience bids him go and ransom his father—his first choice. He refuses—ingratitude. He receives a letter from his foster-father, appealing for aid—his second choice. He crumbles the letter in his hand—ingratitude. Baldasarre, as a poor escaped slave appears in Florence--a third choice. Tito refuses to recognise him, spurns him as a madman—ingratitude. Finally at a public party, the infuriated Baldasarre appears to denounce Tito. "The old man," says Tito, "was a servant in my father's family and was dismissed for theft"—a fourth choice and again ingratitude. Opportunity upon opportunity is given to Tito to redeem his character—not once does he utilise it. Down he sinks deeper and deeper into the moral mire. Each choice belonged to him. For each he was responsible.

Moreover each choice is all-important. We prepare the deeds of the future by the choice of to-day. "There is a terrible coercion in our deeds which may turn the honest man into a deceiver and then reconcile him to the change, the second wrong appearing as the only practicable" after the first wrong. Every choice forms a link in the great chain of evolution of which our life consists. Evolution is as real in evil as in other departments of life. This is its saddest aspect—the persistency and steadiness of its growth. We prepare ourselves for the deeds of the future by the reiterated choice of good or evil which gradually determines character. Our present disposition, our attitude to life, our character, are the answer to the deeds of the past. Herein lies the unity of our moral nature. Hence also arises the feeling of guilt—a foundation fact of religion. Along with it enter into the human mind fear, sorrow and knowledge. There is the fear not perhaps of what God will do but of what we shall become. There is sorrow because we have been unworthy of ourselves. There is knowledge that the evil thus set in motion within us is intensely hard to stop.

This leads her to her third point in dealing with moral responsibility—the absolute certainty of retribution in the moral life. The law of retribution is to George Eliot a part of the permanent order of the Cosmos. Wrong doing is irrevocable. No man can escape the vitiating effect of an offence against his

own sentiment of right. Forgiveness is a possibility and may bring a certain peace into the mind. But the effects upon the moral nature abide even when God has pronounced the forgiving word. The whole theory of retribution is elucidated very fully in the character of Godfrey Cass in *Silas Marner.* There are two brothers, Godfrey and Dunstan Cass. Partly through passion, partly through the evil influence of his brother, but by his own choice Godfrey Cass marries a poor laudanum-drinking young woman of a neighbouring village who lived in idle folly. He soon repented of his madness. But repentance simply meant self-loathing. He was not a victim—he was a fool. A child was born. It could not be recognised without risk to his reputation. All the while he was eager to marry Nancy Lammeter, a comely heiress of the neighbourhood, of high and unswerving principle. Godfrey's dissolute wife set out to find him but perished in the snow. The little child was adopted by Silas Marner, a strange weaver, and the knowledge of Godfrey's secret marriage is imprisoned in his own heart. He marries Nancy Lammeter. Again and again, his conscience urges him to acknowledge the child. He seeks a compromise by suggesting to his wife that they should adopt the child without telling her that it really belongs to him. She refuses. One day it becomes necessary for him to tell his wife the sad story of youthful folly. "O Godfrey," cries the distressed wife, "if we had taken the child from the first, she'd have loved me for a mother and you'd have been happier with me." "Ah," said he, "I wished to pass for childless once. I shall pass for childless now against my wish." The youthful choice meant youthful sin. The youthful sin set forces at work in Godfrey's life. On and on they had gone. He could not conquer them. Like a shadow they followed him. Escape was impossible. He had woven his own web. The retribution was severe. He had to bear the burden of a dark secret almost throughout his life. The object of his true love was almost lost. No child came to him. He was never able to escape the meshes in which he had been entangled.

Even more vividly is described the pursuit of Tito Melema by unerring retribution. His moral downfall began with ingratitude. Swiftly he sinks deeper and deeper. The end comes. Tito is hunted by enraged Florentines. He plunges into a river

and swims to the opposite shore. Panting and exhausted he is suddenly confronted by his foster-father. There together they meet death, Tito at the hands of the man whom he had so cruelly wronged. Surely in this was a fit desert for all the treachery and ingratitude of Tito the base. Evil the great nemesis has tracked him out. All through her writings George Eliot makes it her aim to show that retribution shows its sting in the hard bites of conscience, in the criticisms of public opinion and in the march of events which sooner or later bring disaster to the life that makes evil its goal. The implication of all is that a Providence controls and directs the course of human life.

But George Eliot emphasises the greatness of human personality by the greatness of the means provided for its redemption. She does not think of a supernatural redemption but of the redemptive forces that may issue from the strong human life. We need only view the life history of Silas Marner to see that in the thought of George Eliot love is the great renewing power in human life. We are introduced to Silas Marner with his character radiant by the love of and to God and man. He is an honoured young member of the Church of Christ. But he is accused of theft. The evidence seems to be against him. Though innocent, he is expelled from the church until he repents, no one stands by him. He is forsaken. In his lonely lovelessness he loses faith in God and man. He leaves the district, buries himself in a lone country village and for fourteen years scarce speaks a word to a human being. He also loses his money, which with great laboriousness he has acquired, and is ready to give one despairing gasp and die, when a foundling child wanders one dark night into his little home. Then comes the second crisis in his life. We notice the remarkable development—

(1) The child appealed for help to Silas Marner. The cry for help and love was a cry to the heart that had been dead for years. And love was drawn forth from it.

(2) As thus he loved the child, he learned to love what the child loved. The child loved the outside world, the sunshine, living sounds and movements. The new-born love in Silas Marner followed the child's love. Benevolence and love to the men around him became a new element in his life.

(3) Love for the human grew into love for the Divine. If

to add to the compulsory subjects unduly may mean the spoiling of the whole course. The question arises therefore wherefore in the peculiar conditions of Indian education there is reason for a further interference with the general practice of universities and for the introduction of the compulsory study of the vernacular languages. Should greater attention be paid to the vernacular languages in the University of Madras than is paid to them in European Universities? The answer should, I think, be yes. The ideal thing of course would be that boys should come up from the schools to the University with such a good knowledge of their vernaculars that it should be unnecessary for the University to insist on attention being paid to them by its undergraduates. But owing to the peculiar conditions obtaining in Indian education and owing to the faulty methods of teaching the vernaculars that until lately have been in vogue in schools, there has been a tendency for the English-educated classes to neglect their vernaculars. There may consequently be fitly introduced into the university course in its earlier stage some means of testing the power of every Indian undergraduate to write his mother-tongue. This, it seems to me, is the justification of the presence of vernacular composition in the Intermediate Examination. The present test is, however, defective inasmuch as it permits students to offer translation from a classical or foreign language as a substitute for vernacular composition.

The question next arises—granting that under present conditions the study of the vernaculars should be compulsory on all Indian students what amount or what kind of knowledge should the University demand? It is round this question that the present controversy is being waged. The two parties to the controversy are in the main at one as to the value of an effective knowledge of the vernacular, though apparently some are inclined to regard a knowledge of Sanskrit as an adequate substitute. The dispute is as to the amount and character of the study of the vernaculars which the University should make compulsory and as to the value of the methods of teaching by which the study has hitherto been conducted.

Before proceeding to discuss these questions it is desirable to know exactly the present condition of affairs and how it has come about.

The position of the vernaculars in the University of Madras was raised by the Universities Commission of 1902, of which Sir Alfred Bourne was a member. In their report the Commissioners say—"It is only in the Madras University that candidates are allowed the option of a vernacular or classical language. The evidence adduced at that University was conflicting, but the balance appeared to us against existing practice." To encourage the study of the vernaculars, however, the Commissioners recommended "the inclusion of vernacular languages in the M.A. course and that vernacular composition should be made compulsory in every stage of the B.A. course, but," they added, "the subject need not be taught." The University of Madras did not agree with the opinion of the Commissioners, and at a meeting held in February 1903 the Senate resolved that it could not accept the recommendations of the Commission on this subject but was "prepared to reconsider the whole question of the position of the second languages in the University curriculum." This reconsideration took place when the courses of study were reorganised in 1906. It was felt that the existing state of affairs was about as bad as it could be. Students, it was stated with truth, neglected the vernaculars and yet curiously enough few of them failed in the University Examinations. Indian members of the Committee which drafted the courses stated that the time nominally devoted to the study of the vernaculars was usually wasted and this opinion was shared by those who had had practical experience of college work. It was difficult to know what to do. Some were in favour of making a classical language compulsory on all. When, however, the principle was adopted of connecting closely the Intermediate courses with the B.A. courses and of giving a number of options it was decided that languages other than English should be made into a group by themselves along with either Ancient or Modern History and that students who chose that group of subjects should be compelled to take at least one classical language. In the B.A. course these students would continue their study of the two languages again. It was recognised that this would not lead at once to improved methods of teaching, but it was hoped that those who would take up Group IV would be students who had a special aptitude for Indian languages, and that they in time would be available as teachers.

In the opinion of Government the new regulations did not make sufficient provision for the encouragement of the vernaculars, and as, by the lapse of time, the power of framing regulations had passed from the Senate, Government was able to insert into the Intermediate Examination a test in vernacular composition. The change evoked much opposition, partly because the passing mark was fixed at fifty per cent and partly because it was soon found that the stimulus given by it to the study of the vernaculars in schools was leading to the abandonment of the study of Sanskrit. This injury to Sanskrit led to a proposal being made at the Senate meeting in October 1908 that the compulsory vernacular test should be struck out. This proposal was remitted for consider ation to a Committee composed of the following Indian gentlemen: the Hon'ble Mr. Krishnaswami Aiyar, the Hon'ble Mr. P. S. Sivaswami Aiyar, the Hon'ble Mr. Justice Sundara Aiyar, Rau Bahadur, M. Rungachariar, Mr. Velu Pillai, Mr. Pranatartihara Aiyar, Mr. Rangaiya Chettiar, Mr. P. T. Srinivasa Aiyangar, Mr. Williams Pillai, and five European Fellows. The Committee reported in favour of doing away with the vernacular composition test, Mr. Rangaiya Chettiar alone dissenting against this decision.

The report of this Committee contains some interesting passages as showing the view that was then held as to the new regulations. "The Regulations of the University," it says, "provide the best means in the opinion of the Committee for the improvement of the study both of Sanskrit and the vernacular languages by constituting them a special branch (along with Ancient and Modern History) of the Intermediate Examination, and by providing that those who choose that branch shall choose the language division for the B. A. Degree Examination also—see Regulation 189. The Committee thinks that those who have a special aptitude for languages would probably choose the language branch after matriculating." And again—"The Committee also apprehends that the Regulation in question might to some extent put pressure on candidates for the Intermediate Examination to select the language group as their optional subject for the examination at the expense of the other branches—a result which the Committee considers to be very undesirable." It further pointed out that the extra burden imposed upon students would be injurious and that vernacular composition was usually so badly done

that very few students would obtain the minimum fifty per cent. The Senate in March 1909 adopted the proposal of the Committee to abolish the vernacular composition test, but the change was not sanctioned by Government.

At the next Senate meeting in October 1909 the matter was brought up again but meantime a good deal had happened. The new regulations for the Intermediate Examination had come into force in January 1909 and it had become apparent that very few students were willing to take up Group IV—the group of languages along with a History subject. Much has been said, and said truly, as to the reasons why Indian students showed so much unwillingness to study Indian languages, but one fact seems to me to be sufficient to account for the phenomenon. There were few who had sufficient knowledge of two Indian languages to take up Group IV, for those boys who knew their vernacular did not know Sanskrit, and those who knew Sanskrit did not know their vernacular. In consequence of the small number of students taking up Group IV a proposal was laid before the Senate that instead of vernacular composition a second language should be made compulsory on the lines of the old F. A. course, and that Group IV should be abolished. So far was this from being a proposal to make the study of the vernaculars compulsory that it necessarily exempted from any test in vernacular composition those students who took a classical language. This proposal along with several others was remitted to a new Committee.

The Committee carefully considered the proposals remitted to it and unanimously recommended that Groups III and IV should be united and that a student should be allowed to take up any three of the five subjects in the new combined group, viz. :— Ancient History, Modern History, Logic, a Classical Language, a second Language—that translation from a classical or foreign language should be permitted as an option for vernacular composition, that the minimum required for passing should be forty instead of fifty per cent, and that to lighten the Intermediate course the paper on English Literature should be removed. These recommendations were adopted by the Senate in March 1910 and were in due course sanctioned by Government. Thus vernacular ceased to be a compulsory subject for Indian students in the Madras University.

This new arrangement came into force only in July 1911, but before it had been at work for a year and the effects of the change were known, fresh proposals for change were brought forward. At the Senate meeting in March 1912 the figures under the old arrangement were paraded and it was again proposed to make a second language compulsory in the Intermediate course on the old lines, and in addition to introduce vernacular composition with the alternative translation into the B. A. course. The proposals were as usual sent to a Committee, and it was the report of this Committee which gave rise to the recent discussion in the Senate, at which by a majority of about three to one it was decided not to make a second language compulsory to any further extent than it is at present.

We may mark four noteworthy facts that emerge from this somewhat lengthy sketch of the history of the subject. First, we see that before 1902 Madras was the only Indian University in which vernacular was an optional subject. Secondly, at no time during the last quarter of a century have the vernacular languages been a compulsory subject of study in the Madras University, except for the short period referred to, when, in consequence of the action of Government, vernacular composition was made compulsory. Next we have seen that it was in the interest of Sanskrit that vernaculars ceased to be a compulsory subject in the University curriculum. And lastly we may note that, among all the proposals dealing with second languages laid before the Senate, there has never been a proposal put before the Senate during the last ten years to make vernacular a compulsory subject.

It is difficult to know how far the members of the minority in the Senate are in favour of the compulsory study of the vernaculars, for though their speeches were mostly directed to that point the motion which they supported was very far from making such study compulsory. Assuming, however, that all are agreed as to its being desirable that some compulsory study of the vernaculars should be required by the University we may return to the question as to the amount of attention which the University ought to compel all students to bestow on these languages. Here there is a real difference of opinion and two opposing ideas emerge. The minority are in

favour of a return to the old system and the old methods which, as has been so often admitted, produced graduates who knew little and cared less about their mother-tongue, while the majority are in favour of encouraging the undergraduates to acquire the power of expressing themselves with ease and if possible with distinction in their own languages. The difference is a very important one, for it implies very different ways of looking at the value of the mother-tongue. To the one party its chief value seems to be that it is a means of acquiring that indefinable something known as "Indian culture." To the other party the importance of the vernacular consists mainly, not exclusively—for the value of ancient Tamil literature is not denied—in the fact that it is a living language by which men express their daily thoughts and desires, which may be made the vehicle by which new knowledge and new ideas may be conveyed by the educated men of the country to their less fortunate brethren, and in which a new living indigenous literature may grow up. Once and again it was stated with pathos during the debate in the Senate as an argument in favour of a return to the old system that there was no modern prose literature in the vernacular but "newspapers and trashy novels." Assuming that this is the case, could there be a more damaging indictment of the old system? Fifty years of study of the vernaculars by the old methods in the University has led to this pitiable result. It is surely time that if the University is to attempt to encourage the vernaculars at all it should try to develop their use as living languages.

It is difficult to understand the ridicule that is poured upon vernacular composition by the minority advocates of vernacular study. The words surely must convey to them a very different meaning from what it conveys to me. In other countries and in other tongues the ability to write a good essay or a good piece of composition is regarded as the best test of a man's knowledge of a language—not of course of the historical grammar of the language or of the history of its literature—and of his power to use a language for the purpose for which it exists. To possess such power a man must usually have read fairly widely and he must have acquired a knowledge of grammar learned either formally or informally. To my mind one of the serious charges that can be brought against the old system is that it did not teach men to

write their mother-tongue well. In the Report of the Committee of 1908, already quoted, mention is made of the fact that one year only one candidate out of over 220 gained half marks in the composition paper in Tamil for the B. A. Degree Examination, and it is estimated in the same Report that only one-half of those who gained fifty per cent in the vernacular examination for the F. A. obtained that percentage in composition. Either vernacular composition as taught under the old system was a thing *sui generis* or the system which produced such results stands self-condemned.

It is unnecessary to say much more about the evils of the old system. Until this controversy arose its unsatisfactoriness was admitted on all hands. The ordinary graduate though he had passed the University test was not expected to have any real knowledge of his vernacular, still less to be able to teach it. There were of course exceptions but those who took their vernacular studies seriously were comparatively few in number. It would be unfair to blame the pandits for all this. Many of them were very learned men, but their methods of teaching were not adapted for the teaching of languages to boys and under-graduates especially in large classes. And here I should like to point out that in education, as in man's other departments of life, it is a great mistake to fancy that the oppositions we find in India to-day are due as a rule to the opposition of East and West. They are due rather to the opposition between the new and the old, which has often been as great in the West as it is here. "Panditry" has, no doubt, its specifically Indian characteristics but in its essentials it was characteristic of a great deal of the teaching in the West at no very distant date and it has not altogether disappeared even yet. It is to my mind a mistake on the one hand to speak of the pandits as if they were or had been altogether useless or on the other hand to regard it as patriotic to try to perpetuate antiquated methods of teaching which are being discarded all the world over in the light of advancing knowledge and improved methods of education.

While deprecating any return to the compulsory study of the vernaculars on the old lines, we may fairly enough ask whether the University might not do more than it does at present for the encouragement of the study of these languages. It has been suggested, for

example, that vernacular composition should be made a compulsory subject for the B. A. course. In reply to that proposal I would say that at that stage further compulsory study is extremely undesirable and ought to be unnecessary. A student who has passed the Intermediate test ought to possess a good working knowledge of his mother-tongue. Further, any such addition to the work of the students could be made only by recasting the whole of the B. A. courses. It seems to me, however, that changes might be introduced along other lines which would have the desired effect. First of all, the University might make the study of the vernaculars compulsory on all Indian undergraduates by making vernacular composition once more compulsory and taking away the option of translation from a foreign or classical language. As this, however, would have the result that it previously had, of checking the study of Sanskrit it would be well for the University at the same time to adopt the recommendation of the last Committee and alter the Sanskrit course so that a student might begin the study of that language when he entered the University. In Europe, Sanskrit and other Oriental languages are usually University and not school subjects, and students in Europe usually enter the University at a later age than is customary here. Coming to the subject with maturer minds and taught by right methods such students will learn as much in one year at College as they would have learnt in two or three years at school. Under the old regime hundreds of the ablest graduates practically never studied the vernacular at all. In 1911 out of 810 who passed the Second Language Branch of the B. A. Degree Examination, 329 or over 40 per cent passed in Sanskrit. Probably all the vernacular that any of these had studied during the previous eight years was the amount he required to enable him to scrape through the paper of translation into English in the Matriculation Examination.

If this change were made it might be possible to make another change which would render the entrance to Group VI of the B. A. course easier. It has been suggested to me that if the Regulation were altered which requires that a candidate who enters Group VI must have taken up *two* languages in Group III of the Intermediate course, more students might find their way into Group VI. The experiment is perhaps worth trying. A

student who enters the University with a good knowledge of the vernacular which he increases during his stay in the Intermediate classes, and who takes up Sanskrit as one of his subjects might find it possible to enter Group VI. The converse case is more difficult but it might be found possible to arrange for a suitable two years' course in Sanskrit in the B. A. classes, which a student who has studied a vernacular in the Intermediate course might take.

It seems to me that it is along lines such as these that changes might be made. Any proposal, however, to return to the old condition of affairs appears to be a counsel of despair evoked by the desire to do something to answer the mistaken cry that the University is hostile to the study of the vernaculars. The vernaculars are in no danger of extinction even if any one ever dreamt of such a thing. The real danger is the continuance of the old system which led educated men to despise the cultivation and use of their vernacular. The substitution of the class teacher for the pandit as the instructor in the mother-tongue in schools and the laying of stress on the cultivation of a good modern prose style by our under-graduates, would in my opinion be the best means for the revival of the vernaculars and the development of a true Indian culture.

E. MONTEITH MACPHAIL.

AKBAR'S ADMINISTRATION—I *

THE Mughals had realised the political ideal of Chenghiz Khan: they had founded a military state whose power was centralised in the person of the sovereign. What the Mughal Emperor willed was law, and what he adjudged was right. He was the fountain of honour as well as of justice, and the dispenser of official patronage. No subject had the security of person or of property as against the Mughal, a nod of whose head sufficed to raise a man to dignity and opulence or degrade him to poverty and obscurity.† The despotism was ingeniously maintained by a policy of 'divide et impera.' Prominent subjects vied with each

* A study from the original sources.

† *European Travellers in Purchas*: Pilgrims (Edition of 1905) Vols. III, p. 34; IV, p. 346, IX, p. 48.

other in the scramble for power and patronage. A military command of some sort, conferred by the Mughal, carried with in the payment of a lump sum from the imperial exchequer, and was the index of social respectability and official influence in all and sundry departments of the empire. The nature and importance of the command conferred did not conform to any rules but depended solely on the will and pleasure of the sovereign. If some won their way to court favour by dint of strenuous service done in the field, there were carpet-knights whose victories in peace had got for them a military command of the highest class, and clever courtiers who had gained it by assiduous attention to the whims and prejudices of the emperor. Akbar was the director of the state machine, the centre of all aspirations, the object of all reverence.

The departments of the state were so organised as to make this despotism effectual and enduring. The most powerful nobles were kept near the person of the jealous emperor, and their pomp and magnificence lent dignity to the durbars and processions of the court. Others were at the head of armies or in charge of provinces. An elaborate system of espionage made the emperor acquainted with the deeds and disposition of his local representatives and the feelings and impressions of the common people.* Disaffected chieftains and overgrown subordinates were dragooned into submission or overthrown, or their lives were stealthily removed by a secret dose of poison treacherously administered at a cordial interview. A confidential servant of the crown had the custody of the poisoned pills and robes of honour, ready for use whenever the emperor needed them.† All grants of land or gifts of money were made under the emperor's sign manual, including the large sums expended in public and private buildings and the liberal distributions in the almoners' department. High on his throne of state in the public hall of audience, surrounded by picked ministers and confidants, the emperor received petitions in public and disposed of them in person. There, too, he sat, his person 'loaded with diamonds, rubies, pearls and other vanities, so great, so glorious,' his nobility about him in their best equipage, to receive envoys and arrange affairs of foreign policy.

* *Hawkins*, p. 12; *Manucci* (Irvine's Translations,) Vol. II, p. 421.

† *Manucci*, Vol. I, pp. 149, 150.

The most effective check on mediæval Mussulman despotism was the Ulama or Doctors of the Faith. Those theologians combined the functions of judges and magistrates with those of lawyers and divines. Their rigid formalism and pride of learning stamped their actions with the authority of the Kuran, while their worldliness and corruption left no temporal affairs outside the sphere of their officious interference. Their adherence to the letter of the Prophet's law and clever interpretation of dubious points made them invincible when pitted against the crown. The Mussulman hierarchy, therefore, was a state within the state, and even self-willed monarchs had to bend before its decisions. It regarded holy war with the infidel as a religious duty, and in the first half of his reign Akbar was not exempt from its influence in this respect. His article of faith in this period is seen clearly inscribed on the tomb of Shaikh Salim Chishti.* He invokes the blessing of the Almighty for resoluteness and victories over the heathen nations, and for scourging into suppression the enemies of the faith of the Prophet.

Forced conversions into Islam were also attempted in the early years of the reign.† But Akbar's zeal in the cause of Islam began to evaporate about 1574 and had distinctly passed away by 1579. In the latter year he was formally recognised as the supreme head of the state in spiritual as well as in temporal matters. An uncomfortable thorn in the imperial side was now converted into the brightest jewel in the imperial crown. The sanctity of the highest religious office was added to the strength of despotic regal power.

The military despotism proved its strength against the Muslim theocracy, but it was not so easily successful against the Mongol aristocracy. The imperial will could exalt a mere foot-soldier to the rank of an Amir,‡ but it could not, from the necessities of the position, withhold its support and patronage from the aristocracy of conquerors. A fair complexion usually ensured the imperial favour as it pointed to the probability of a

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* E. W. Smith: *Architecture of Fathipur Sikri*, Vol. III, p. 16. The inscription bears date 979 A. H. (1571 A.D.)

† *Abul Fazl*: Akbar Nama Translations by Prof. Dowson in the *History of India by its own Historians*. Vol. VI, p. 61.

‡ *Ain-i-Akbari*: Gladwin's Translations, Vol. I., p. 228.

Mongol origin. So well was this known that those at court took Kashmiri women to wife in order that their issue might pass for genuine Mongols.* An aristocracy based upon complexion was no new thing in India. In ancient times the fair Aryan stood in striking contrast to the dark-skinned Dasyu, and in later times an assimilation of Sakas and Yavanas into the Kshatriya fold was materially helped by the colour of their skin as much as the might of their arm. There was one great difference, however. The great Mughal ignored distinctions of colours and creed when it suited his own purposes. For the Mughal governors and nobles were no peaceful administrators and were by no means easy to control. Instances abound in the pages of Abdul Khadir Badauni † of the tyranny, rapacity and lawlessness of the Amirs and Mausabdars. Some of these were so influential that the emperor had to wink at their misdeeds, for it was feared that their loyalty might be shaken by any attempt to check their turbulence.

To ensure the loyalty and subordination of the governing classes, the emperor had to admit the subject peoples to offices and emoluments. There were the Hindus and Hindustani Musalmans whom he could use as a lever against his fellow Mongols. Of these he liked the Hindus more ; for in the Rajputs he had a people eminently faithful to their patrons, having a high sense of feudal loyalty, and endowed with excellent qualities of good rulers and generals. There was absolutely no danger of the Rajput chieftains combining with the Mughal nobles, for between them was a wide gulf fixed. The Rajput aristocracy, hereditary and feudal, formed a striking contrast to the Mughal which was not hereditary and which held its property at the pleasure of the Padishah. It is small wonder, therefore, that Akbar showed special favour to Rajput chieftains. We find 32 of them among the 252 higher Mausabdars commanding from 5,000 to 500 horse, and 25 among the 163 who commanded from 400 to 200 horse.‡ This employment of Rajputs has elicited high praise from historians. Some see in it early evidence of Akbar's broad sympathy and conciliating toleration. But there is no need to

* *Bernier's Travels*, Constable's Edition, p. 404.

† *Tarikh-i-Badauni*, Translated by Lowe—Biblica Indica pp. 288, etc.

‡ *Ain-i-Akbari*: Blochmann's Translation, Vol. I, Ain 30.

read noble impulses in a line of action which is sufficiently explained by considerations of policy. Indeed, the wonder seems to be rather that so few Hindus and Hindustani Mussalmans were employed. For they acted as a powerful lever in putting down the political difficulties of the times. They were excellent fighters, capable of bringing many thousands of soldiers into the field. They were necessary to keep other Rajas in check or to foment discussions among them with a view to bring them ultimately under the authority of the Mughal. They could be used to suppress the rebellions of Mussalman Amirs or to wage war with Mussalman kings in Persia or in India. So fruitful was this policy and so well was it adapted to the conditions of the times that we find a much larger number of Hindus employed under Akbar's son and grandson.* We learn from the Padishah Namah that there were 110 Hindus among Shah Jahan's commanders of no fewer than 500 horse. Under Akbar the proportion of Hindus employed to others becomes the smaller the higher we go up the list. There are only two Hindus in the first class of 30 Mansabdars (masters of 5,000 horse and upwards), while there are 2 Hindus out of 9 commanders of 4,000 horse, and 8 out of 17 commanders of 3,000.

And history records that those Hindus whom Akbar elevated to high rank deserved their position and justified their preference. We may pass over Birbal, Akbar's Poet-Laureate, the famous wit and jester, of whom the emperor was so fond that he assigned him a splendid palace for residence in the zenana quarters at Fathipur-Sikri. The most remarkable of the Rajput princes were Bagawan Das, his son Man Singh, and Todar Mal. Bhagawan Das † was a Rajput chieftain whose sister was married to Akbar and who distinguished himself in the civil administration as governor of the Punjab in 1584. As early as 1572 he and his son, Man Singh, had shown their gallantry at the siege of Gujarat. The latter, whose sister was married to Akbar's son, the future Jahangir, served Akbar in many capacities. He was sent against

* On the relative position of Hindus and Mussalmans at the Mughal Court see the *Calcutta Review* for April, 1871.

† His whole family were in the service of Akbar—his father, Bihari Mal, his brothers, Jagannath and Salhadi, and his son, Man Singh. He saved Akbar's life in 1572. His son was commander of 7,000 horse, a higher dignity than that held by any Mussalman.

the Rana in the Aravallis in 1577, and ravaged his territory; and he defeated the Afghans in the Khaibar Pass in 1586, in Orissa in 1592, and in Bengal in 1602. He was governor of Kabul for some time, and later of Bihar. The most famous of Akbar's ministers, however, was Raja Todar Mal, whose splendid services as Finance Minister we shall recount in another connection. He was employed against Mussulmans at Surat (1572), in Bengal (1574), in Orissa (1575), and in Afghanistan (1581 and 1586). It is therefore clear that, under Akbar, Hindus commanded the armies and shaped the policy of the Empire, and their followers formed the flower of its troops.

The despotism of Akbar was tempered by a judicious recognition of the rights and prejudices of the subject peoples. Alike in his personal actions and in the instructions he issued to his officers we see strong evidence of his desire to rule in conformity with the wishes and feelings of the governed. Abul Fazl * tells us that it was his constant endeavour 'to gain and secure the hearts of all men,' and that he instructed his viceroys 'to gain the hearts of all our subjects' and constantly keep their happiness in view. But it depended on the moods and temperaments of the sovereign how far this desire to acquire popularity operated as a check on the exercise of arbitrary power. Of other checks, we have seen the influence of the Ulama gone. The power of the Rajputs had been broken, and they had submitted of their own free will or been dragooned into a sullen submission. Some of them were coaxed and bribed, and others coerced, to attach themselves to the throne by politic intermarriages. There was nothing to fear from them, for the Rajput wives of the emperor exposed to him the weaknesses in the position of their parental homes.† But there was no fear of this kind on the other side. The Mughal princesses were deemed too high for any nobleman to seek their hand in marriage, and they were doomed in the zenana to a life of public celibacy and private immorality.‡

But the despot had his own difficulties. He must have known that all previous Mussalman rulers of India had been

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* *Ain-i-Akbari.* Book III, Ain 1.

† Abdul Fazl hints at this (Gladwin, Vol. I., p. 50) and Bernier makes it clear.

‡ *Manucci*, Vol. II, pp. 80, etc.

crushed between the undying hostility of the Hindu population whose conciliation they had never cared to attempt, and fresh waves of Mussulman invasions from beyond the north-west frontier of India. To these difficulties Akbar had others superadded. The Afghan rulers had been extinguished, but the ashes had not yet become cold and the dying embers might be fanned into flame by the uncertain fuel of promised support or the passing breeze of Mughal reverses. His own Amirs were not deserving of his confidence, and the discontent seething among them might break into covert treachery or burst into open rebellion. To these causes, partly at least, must have been due the anxiety of Akbar to conciliate the Hindus and the readiness with which he admitted them to offices. The real secret of the Mughal's strength lay in his clever conciliation and judicious balancing of the conflicting interests of the rival classes in the state.

But policy, always a good supplement to material resources, can never be a substitute for them, and an empire not broad based on the people's will could be maintained only by the two instruments of all despotism—command of efficient military forces and the possession of a well-filled treasury. We shall have occasion elsewhere to describe Akbar's financial policy in detail. Suffice it to mention here that, besides a prodigious revenue from land and other sources, the emperor had control of all the savings and estates of his Mausabdars. They had to make him handsome presents on various occasions, and the custom of the Mughal court was to estimate the importance of a visitor from the value of the presents he brought with him. When a nobleman died, the emperor took possession of his treasures and belongings and bestowed what he pleased on the heirs of the deceased.* It is true that he usually dealt fairly with them but the right of confiscation could, at a pinch, be pressed to its utmost limit. The Mughal had, moreover, ultimate mastery of the hoarded wealth of India. It is impossible for us, in our modern economic conditions, even to imagine the extent to which hoarding was practised in ancient and mediæval India. Coins from the time of Alexander the Great, huge blocks of gold and silver, and sparkling gems were unearthed and made available

* Foster: *Embassy of Sir T. Roe*, Vol. I, p. 110.

for the crown. The exports of India largely exceeded its imports in commodities, and large quantities of gold and silver were brought into the country in payment for the difference. Most of these riches were buried underground and came periodically into the light of day and the possession of the emperor.* The general feeling of insecurity that prevailed discouraged saving and encouraged luxurious living and secret hoarding. Chaplain Terry remarks that 'merchants concealed their riches lest they should be made sponges.' In all these ways Akbar amassed a very considerable fortune. Ferishta estimates his property at his death at ten maunds of gold, seventy maunds of silver, and sixty maunds of copper bullion, besides gold coins of the value of 11 crores of rupees and copper coins worth one crore.† There was no need in India to adopt the financial expedients like the debasement of the coinage employed by the contemporary kings of Europe.

If the wealth of the emperor was one engine of despotism, his military forces constituted a second. Akbar pressed into his service all the available strength of his day, both fighting skill and physical force. The skilful Shiah soldiers from Persia and Central Asia fought side by side with the proud Sunis of the empire and the valorous Rajputs of India. The inhabitants of the wilds and less civilised parts of the empire were enlisted and brought under discipline, to the double advantage of themselves and the peaceful people of the plains. The policy of the emperor becomes clear from the fact that these classes had little in common and were mutually hostile. They agreed only to differ among themselves and to pay reverential homage to the common head of the state. He sought to ensure his security and advance his power by turning all eyes to himself alone, by preserving an equilibrium among the conflicting interests and diverse races.

S. V. VENKATESWARAN.

(To be continued in the July issue.)

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* Hawkins and Terry. See *Purchas*, Vols. III, 42, and IX, 48.

† *Ferishta* (Briggs's Translation. Reprint of 1909) Vol. II, p. 281.

NOTES OF THE MONTH.

THROUGHOUT the month several meetings have been held in different parts of the Presidency to protest against the action of the Senate of the University "in refusing to make the study of the vernaculars compulsory in the Intermediate and the B. A. examinations." Resolutions have been passed and speeches have been made; and whatever the University may have failed to do it certainly has not failed to arouse interest, for the time being, in a subject that is of vital importance to the education and advance of south India. The whole question is dealt with by Mr. Macphail in our present issue, and we content ourselves with two points here. One is that the majority in the Senate included those who yield to none in their desire to see the vernaculars obtain their proper place in collegiate education. It seems strange that unwillingness to make vernaculars compulsory in the college course should so constantly be interpreted as lack of sympathy with, or as actual hostility to, the vernaculars of South India. Can it escape those who allow themselves to hold this interpretation that all that the majority in the Senate did was simply to refuse to identify themselves with one solution of the vernacular problem, and that a solution which in other universities and in other subjects has been found unsatisfactory. Our other remark is that we trust the present interest will continue. If it exhausts itself in speeches and in resolutions of protest it will be a keen disappointment to us. But if it stirs the minds of scholars and teachers in South India to serious attention to the teaching of the vernaculars and to the production of vernacular literature it will have results for which all lovers of the vernaculars will be thankful.

WE referred in our last number to the labours of Mr. W. T. Arnold as educational adviser to Indian students in London. Since then a little booklet has been issued descriptive of the many activities that are going on at 21, Cromwell Road. In that building there is accommodation for seventeen students, and provision is made for their board at most moderate charges. Opportunities are afforded for the social life of the residents by the Northbrook Society and the National Indian Association, both of which have their premises under the same roof. The Northbrook Society has the attraction of a reading room and a library specially rich in books dealing with the East, and especially with India. Three rooms in the house are assigned to Mr. Arnold. The benefit of the information which has been accumulating in his office is at the disposal of every student who cares to avail himself of

it. And certainly the advantage of the help that is thus ready to every Indian student's hand cannot be overestimated. Mr. Campion, the special adviser for engineering students, can be consulted at the same place. Such a centre of activity for Indian students is, we trust, but the beginning of many a home like it, where those who go from this land to study in London will find not only a comfortable lodging, but also advice as to study and opportunities for mingling with their fellow students of the West.

In our last month's Notes we sought to dispel the false notion that such an organisation has anything to do with espionage. Evidently the idea is one that is held by not a few. The Indian students of Edinburgh seem to have shown themselves thoroughly opposed to the appointment of an official adviser to them, and the Government has contented itself with appointing one to those who are Government scholars. But the matter can scarcely end there. If it seems to give little concern to the parents of Indian students that they should send their sons to a strange land and to completely new academic surroundings with the slightest of safeguards, the Government of India has a responsibility which it cannot shirk for those who are soon to be among the most influential of the inhabitants of the land under its sway. And if young men, in their new-found liberty, chafe for the moment at anything in the way of guidance, they will be the very men who in a few years will be more than grateful for the concern which was exercised on their behalf. Residential universities have the matter in their own hands. Even against them complaint is being raised by those who have returned to this country after completing their study in England. An Indian speaker with an English degree has recently asserted that the doors of education in England are gradually being shut in the face of Indians. Figures have been published to show how inapplicable to the Universities of Oxford and Cambridge is this charge. But even if the figures had shewn that there were fewer Indian undergraduates at these universities than there were last year we should have regarded such diminution as due to no malice or spirit of exclusiveness, but rather to a spirit of real sympathy. For, on the one hand, these residential universities know how many undergraduates they can effectively supervise. And, on the other hand, what does it profit an Indian student who goes to England for his education if his associates are overwhelmingly Indian? As well might he continue his study in his own country. In the interests of India and of her sons who are at British seats of learning, efficient advice and sympathetic control are both required, and it will be for the truest benefit of

the Indian Empire that these should be exercised by residential and non-residential universities alike.

THE Member for Education submitted to the recent meeting of the Imperial Legislative Council a summary of the work of his department for the past year. It is a record of developments. More money has been spent on education, and greater advantage has been taken of the increasing opportunities for instruction. Money certainly has not been lacking. There has been the recurring grant of 50 lakhs for popular education, a recurring grant of 10 lakhs for university and higher education, as well as a non-recurring grant of 65 lakhs. The percentage of boys at school to those of school-going age stands now at 26·8; in the case of girls it is 4·7. In the presidency of Madras over 30 per cent of the boys of school-going age are under instruction. The increase in number of pupils has been mainly, and as one would expect from the recent attention to it, in the primary stage. The rate of increase in the year was nearly eight per cent. In colleges, high schools, and middle schools the increase has been slight, while in our presidency there has actually been a decrease in the number of middle school pupils. One is glad to notice that there has been a marked addition to the number of Muhammadan pupils. Madras and Bengal share the distinction of being the two presidencies where private funds contribute more than public funds towards education. The total expenditure from public funds in Madras was Rs. 59,65,000; fees yielded Rs. 37,90,000, while managers supplied Rs. 38,10,000. Our presidency stands first in the number of girls under instruction. They reach the total of 209,500. When such figures lead the way, they show how long is the way that has yet to be travelled.

Two of the recently constituted republics, one in Asia, the other in Europe, have been challenging attention by their actions of late, and have indeed been exhibiting a very marked contrast. The Republic of Portugal was till 1910 the realm of a monarch who enjoyed the title of the 'most Christian King.' Following his deposition, the Republic issued a Law of Separation which not only dissolved the old tie between the country and the Roman Catholic Church but showed a spirit of hostility to all forms of religious organisation and worship. The asset to the country of a pure religion received no recognition, and while there are individual statesmen who wish the Law amended there is no party strong enough to carry such a delicate matter through. The change really waits for a man whose religion is not party politics but genuine conviction. Meanwhile the stream of emigration from Portugal

continues, and two blots on the fair fame of the country remain without an effort to wipe them out. One is the treatment of its political prisoners who languish in dungeons unfit for human occupation. The other is its persistence in the slave trade which goes on in Portuguese West Africa. Attempt after attempt has been made to deny this traffic, but one has only to read the vigorous and well-informed articles in the *Spectator*, or the facts which there is no gain-saying in the pages of Mr. Harris's *Dawn in Darkest Africa*, to be convinced of the reality of a terrible stain on the Republic's administration. At the present time one cannot help contrasting all this with what the Republic of China is doing. Some consider that the accounts of Dr. Morrison are too rose-coloured, and that the future of the state is hampered by a far from promising present. But making all deductions, two facts stand out. First a vigorous effort is being made to cure the country of the scourge of opium. And, second, a remarkable request has been made within the last few days. At the suggestion of the Minister for Foreign Affairs the Christian communities throughout China have been invited to unite in prayer for the government of the land, that as its parliament sits, calm and wise statesmanship may prevail. When one remembers China's history, surprise would be the uppermost feeling were it not that gratitude takes the first place. We commend this action of the Chinese Republic to the serious attention of the sister Republic of Portugal.

In the arms of our College there appears among other symbols a cross under which are the words "In hoc signo." The event in which this sign and motto had their origin is being commemorated among the centenaries of this year. This is the sixteenth centenary of what is known ecclesiastically as the "Peace of the Church." In the year 313 Constantine the Great made a proclamation which marks an era in the history of the Roman Empire and of the world. By that proclamation the whole attitude of the Roman state towards religion was altered. The edict ushered in the era of religious toleration. The gist of it is contained in the following words, "We have long seen that we have no business to refuse freedom of religion. The power of seeing to matters of belief must be left to the judgment and desire of each individual, according to the man's free will." What was it that led Constantine to this position? Doubtless a tolerant nature which had been fostered in him by his father, a shrewd political insight which convinced him that the persecuting powers of the Empire were being directed against the very people whom it was for the truest interest of the state to protect, and a growing belief that the Christian

faith gave to life a satisfaction which he found nowhere else. All the influences at work upon him were quickened by a striking experience which he had just before the battle at the Milvian Bridge beside Rome in October 312. He was then about to fight with Maxentius who claimed the Empire of the West, and he was in great doubt as to the result. In his anxiety he betook himself to prayer. Whilst thus engaged, as Eusebius tells us, "there appeared to him a wonderful sign from God. At midday when the sun was beginning to decline he saw a cross of light in the sky, just above the sun, and bearing the inscription "In this sign conquer." From that time he adopted the sign of the cross on his standard. He defeated Maxentius in the battle which had caused him such anxiety, and became the ruler of the whole western half of the Empire. The following year, so genuine had his regard for the Christians grown that he promulgated the decree which gave liberty of conscience to every one in the Empire and put an end to the terrible persecutions which Rome had meted out to the followers of Jesus. The edict is fittingly had in remembrance. It is a remarkable instance of religious toleration. And it opened the Roman Empire to the unimpeded enjoyment of those strong and gracious influences of which we to-day reap the fruit.

THE death of Professor Edward Dowden will be felt as a loss wherever English literature, and in particular the work of Shakespeare, is thoughtfully and thoroughly studied. Born in the South of Ireland, Edward Dowden was one of the many brilliant scholars who adorn the annals of Trinity College, Dublin. The honours he achieved there were the presage of his later work, including distinctions in English prose and verse, and in philosophy. At the early age of 24, he was appointed to the chair of English Literature which he held till his death. His designation to occasional lectures elsewhere—*e. g.*, as (first) Taylorian Lecturer at Oxford, in 1889, and Clark Lecturer at Trinity College, Cambridge, from 1893 to 1896—shows the appreciation he won outside his own *alma mater*.

As a poet, his work was not of the first quality; but (as the *Times* obituary puts it) it includes "poetry" quite good enough to make one regret that he published "no more." But it is as a critic, especially as a Shakespearian critic, that he made his greatest mark. His work on *Shakespeare: His Mind and Art*, published in 1875, is known and valued throughout the world, and still holds a place as a standard work on the subject. Sympathetic insight and sobriety of judgment characterized his work; and the width of his reading was too finely tempered by the sense of accurate scholarship to allow him to become

either vague or superficial. If the momentary notoriety of his death stimulates attention to his works, to the *Life of Shelley*, and his various lectures and essays, it will be a gain to the cause of English Literature, which is left the poorer by his decease.

We would recommend any of our readers who are interested in the question of whether Christianity is losing or gaining ground within Christendom itself—and we presume that the number of those interested is not small—to read the able discussion of this very subject in the April issue of *The Nineteenth Century* or, if they have not access to this, at least to turn to the account of that article which we give below under *Recent Periodical Literature.* The tone of the writer, Mr. Edwin Bevan, is so impartial that we had read a good many pages of his article before we were able to form a confident opinion as to where his own sympathies lay. Possibly some among at least our younger readers, if they take our advice and look up this article, will be startled at coming across remarks like the following: "Materialism in its crude form is discredited to-day with the educated class in England;" "Spencer and Haeckel, except for the less cultured classes, are gone;" "to talk as if no educated person were a Christian, or could be a Christian...is only successful with the credulous and the young." Yet, however surprising such remarks may be to devotees of the Rationalist Free Press, every one familiar with cultured Britain knows that they are true. We often marvel that those among the student-world of Madras who pride themselves on holding irreligious opinions do not at least take the trouble to be up to date in the views they profess. But the explanation is simple. They believe what they read; and they read what is cheap; and what is cheap and accessible in Madras is very largely the Rationalist Free Press. So it comes to pass that students here drink in eagerly what the undergraduate of a British university would be apt to turn away from impatiently as too out of date to be worthy of attention.

LITERARY NOTICES AND NOTES.

Speeches of Lord Hardinge, Vol. 1. Messrs. Ganesh & Co. Madras, Rs. 2.

THE publishers are to be congratulated on this valuable collection of speeches of His Excellency the Viceroy. That his task is far from easy is realised by everyone, and a perusal of this book confirms both the magnitude of his responsibilities and the splendid manner in which Lord Hardinge has faced them. We think that no better way of extending the understanding between the Government and its subjects could have been conceived than to place before the public in a concise, handy form the utterances delivered on many varied occasions, disclosing the sympathetic attitude of the controlling influence at the head of Indian affairs. Lord Hardinge's speeches on about eighty different occasions have been selected, and his views on education, finance, medical relief, and all the other numerous branches of the administration are thus available. The courage and firm convictions of His Excellency were strikingly manifested to the public on the occasion of the Delhi outrage and in his speech at the opening of the Imperial Legislative Council on his first appearance after that outrage. These qualities however show themselves in a less conspicuous manner in all the details of his official duties. His speeches in Council, at banquets, to corporations and municipalities, to the rulers of Native States, all reveal a man of large sympathies, deep insight and genuine feeling, possessing the balance, broadmindedness and tact which should charactise a successful ruler of so many millions of people.

An interesting feature of the book is the appendix which gives in full the speeches of Lord Curzon, Lord Morley, Lord Minto and Lord Crewe on the change of the Capital to Delhi. The original despatch of the Government of India proposing the Coronation Reforms to Lord Crewe is also reprinted.

The book is of intense interest both as a personal study of Lord Hardinge and as a reference book for all who are interested in the progress of India. The numerous problems which Government has to face are tackled by a mind which is specially qualified to deal with them, and in a manner which should be an example and inspiration to all who have the welfare of this mighty nation at heart.

The Key of Mysteries, a Treatise on the Doctrine of the Trinity in Unity, by the late Rev. Dr. Pfander, C. M. S., Trans-

lated and thoroughly revised by Rev. W. St. Clair Tisdall, D.D., C. L. S. Price in paper cover Re. 1-4 in cloth Re. 1-14.

THIS book was originally written in German, but has appeared in Arabic, Turkish, Persian, Urdu and English. The present edition has the advantage of bringing the arguments up to date and in view of modern objections and illustrations. The list of Contents will show the subjects dealt with. After a Preface and Introduction, the book is divided into two Chapters, each with three sections as follows :—

Chapter I. In proof of the Deity of the Lord Jesus Christ.

Section 1. The Deity of the Lord Jesus Christ proved from His own words.

Section 2. Testimony of the Apostles to the doctrine of the Deity of the Word of God.

Section 3. Testimony of the Old Testament to the Deity of the Promised Messiah, the Lord Jesus Christ.

Chapter II. The Doctrine of the Holy Trinity.

Section 1. Statement and proof of the doctrine of the Most Holy Trinity, deduced from the verses of the Old and New Testaments.

Section 2. Considerations which tend in some measure to explain the doctrine of the Most Holy Trinity.

Section 3. Importance of the doctrine of the Trinity in Unity, in connection with the knowledge of God and with obtaining Salvation.

Appendix.

It will thus be seen that the subject is dealt with exhaustively, and for all who accept the authority of the Bible it must be helpful and conclusive. We commend it to all Unitarians and Muhammadans who profess to accept the Christian Scriptures. The common evasion of assuming that the books have been corrupted by Jews and Christians should never satisfy any intelligent or honest student. And when our Muhammadan friends remark that the "only point of difference" between us and them is in the Divine Sonship of Christ, we feel that Dr Tisdall's book ought to be welcomed by them as a valuable help to a true solution of the "difference."

In answer to the alleged impossibility of any union of the Divine and Human we read; "Man cannot understand how it is possible for the immaterial spirit to enter into any relation with the material body; yet we know that we have a spirit within us, and that the spirit dominates the body, though we know not how. Previous to experience we

should have declared such a thing impossible," p. 98, also p. 62. The illustration of Light, etc., is given on pp. 94, 100, 162, and 163.

The Mystic (Súfi) doctrine in Islam rejects the "mere barren monad" theory of the Deity in favour of Pantheism, and the same "mere barren monad" theory drives others into Agnosticism. The Christian revelation saves from both these extremes.

Some interesting account is given of the conclusions drawn by Philo and some Muslim sages, who realize that the "barren and absolute unit" could not have created the world, and have endeavoured to explain God's holy essence as a sort of Triad. The Hindu and Egyptian attempts are also referred to. (pp. 164—188.)

The advantage and importance of a true knowledge is drawn out in the concluding pages. The holiness, justice, mercy and love of God can be only realized by a believer in the Lord Jesus Christ, for in His work God's deep hatred of all sin and His perfect method of overcoming it are set forth. "Had the Saviour been a mere creature of God, His sufferings might have shown His own goodness, but not that of God"—but "God was in Christ, reconciling the world unto Himself." The Trinity in unity alone shows how unselfish love and perfection of self-sacrifice exist in the Almighty. Our heart's rest and hope and trust can be complete, for He that spared not His own Son, how shall He not also with Him freely give us all things. (Rom. viii. 31, 32). The service of God is no longer wearisome. Love and gratitude are more efficacious for good than fear of punishment and longing for reward.

A Modern Arithmetic. By H. Sydney Jones, M.A. Macmillan & Co. 1911.

THE book consists of two parts. Part I may be profitably used for forms I, II, and III and Part II in the High School Classes. Exercises given under each chapter are simple and straightforward. The novel feature of the book is the inclusion of exercises (practical, graphic, and mental) over and above purely arithmetical ones. A successful attempt has been made to introduce in this book such exercises as will meet the requirements of the modern teaching of Arithmetic. We are at one with the author when he says that efficient teaching of Arithmetic must aim at accuracy, quickness in the manipulation of numbers, and cultivation of the reasoning faculties.

A Modern Arithmetic: By H. S. Hall, M.A., and F. H. Stevens, M.A., Macmillan & Co. 1908.

WE have great pleasure in recommending this book as a text-book in the High School classes. The aim of the authors, as stated in the pre-

face, is to produce a text-book to meet the requirements of the modern teaching of Arithmetic. They have succeeded in the attainment of the end they had in view. One special feature of the book is the prominence given to the subject of graphs. A separate chapter is given explaining very lucidly the principles relating to graphical solution. Exercises under each chapter are simple and straightforward. The usefulness of the book would be considerably enhanced if more problems were added to the miscellaneous examples given at the end.

LITERARY NOTES.

AN instructive example of the interest added to history by the free use of contemporary documents is *The Youth of Henry VIII.: a Narrative in Contemporary Letters*, by Mr. F. A. Mumby, published by Constable and Co. The volume includes letters of Erasmus and Wolsey, of Katherine of Arragon, and Mary Tudor, as well as those of monarchs, princes and ambassadors. It throws light on the character of Henry himself, as well as those of his father and of the European sovereigns with or against whom he intrigued. In many ways, Henry VIII was at his best in the earlier years of his reign, and the correspondence here set forth helps to bring out some of the most pleasing features in his character.

ANOTHER historical work deserving of mention is the life (in two volumes) of *Little Jennings and Fighting Dick Talbot*, the Duke and Duchess of Tyrconnel, who played so important a part in Irish affairs in the reigns of Charles II. and James II. and after the Revolution. The author is Mr. P. W. Sergeant, and the publishers Hutchinson and Co.

ANTHROPOLOGISTS should notice the volume of *Ikom Folk Stories from Southern Nigeria*, collected and transcribed by Mr. E. Dayrell, and published by the Royal Anthropological Institute, which throws considerable light on the customs of a country where cannibalism, human sacrifice, and similar abominations have but lately begun to yield to the influences of civilised government. Here, too, as in other works on African folklore recently noticed, we came across those characteristic animal stories which are the ultimate source of the familiar material so widely popularised in the tales of Uncle Remus.

THE progress in Biblical scholarship which is so characteristic a feature of the last half century is well exemplified in two recent publica-

tions. Prof. Driver's *Notes on the Hebrew Text and the Topography of the Books of Samuel* is a fresh edition of what has been for twenty years a standard work on the subject, embodying a wealth of new evidence supplied by archaeological and critical studies. *The New Testament Documents: their Origin and Early History*, by Prof. Milligan, is a series of lectures on the outward form of the original documents of the New Testament, and the mode of their origin and growth. Here again archaeology and scholarship have made important contributions. The present day view of the language of the New Testament has been profoundly influenced by the yields of ostraca and papyri from Egyptian sites. These lectures will furnish the inquirer with some idea of the present position of New Testament studies.

AT the recent Quinquennial International Congress of Historical Studies, Mr. Bryce, the president, gave an interesting review of the enlargement of historical studies, single departments of which now provide as much material for discussion as the whole field had furnished in the past. "The historian," he said, "who in the days of Thucydides needed to look no further than to Susa on the east and Carthage on the west, has now to extend his vision to take in the whole earth." Mr. Bryce especially emphasised the unprecedented character of the present historical situation, when so large a proportion of the world's territories is either owned or controlled by one of a few European powers, while European influence—notably in language and in finance—extends far beyond the bounds of political domination. One phase of the historic process is the elimination or absorption of the smaller and weaker races; and here is scope for diligent historical activity. We see these races "changing or vanishing under the impact of civilised man, their languages disappearing, their religious beliefs withering, their tribal organizations dissolving, their customs fading slowly away, first from use and then from memory." If the precious relics of expiring forms of speech and obsolete or obsolescent customs are to be saved, not a moment must be lost.

MR. FROWDE has published for the Oxford University Press *The Poetical Works of Robert Bridges*—with the exception of the eight dramas. Mr. Bridges is, in the opinion of many, the greatest of our living English poets. As the volume is published at the modest price of two shillings, it should have a wide circulation.

Books Received.

Elementary Geography, Vols. V and VI, 1*s*. 6*d*.

Herbertson's *British Empire*, 2*s*. 6*d*.

Oxford History Reader, Citizens of Empire, 1*s*. 4*d*.

Greek Legends, 2*s*.

Norse Tales, 2*s*.

Old Time Tales, 1*s*.

Tales of the Fairies, 10*d*.

All from the Oxford University Press.

Report on the Administration of the United Provinces 1911-1912. (Government Press, Allahabad.) Rs. 2.

Tales from the Story of India by P. T. Srinivas Iyengar, M. A. Vizagapatam. (Oxford University Press.) As. 10.

Examples in Algebra by H. S. Hall (Macmillan) Price 2*s*. with answers.

Fairy Tales from France. The Children's Classics Junior Series. (Macmillan) Price 2½*d*.

Christian Education in India (*Scotland's Share in it*) by Rev. Dr. J. M. Russell. Price 3*d*.

Tales from Grimm.
Jack the Giant-Killer.
Darkey-Skin.
Reynard the Fox.
} The Children's Story Books (Macmillan).

Social Programmes in the West (The Barrows Lectures for 1913) by C. R. Henderson, Ph. D., Macmillan. Price 9 annas.

Elementary Practical Mathematics by John Perry, D.SC; F. R. S. (Macmillan) Price 6*s*.

Reform Arithmetic. Teacher's Book VII by Willkinson and Cook (Macmillan) Price one shilling.

Memoires d'un Collegien by Andrè Laurie, Siepmann's Elementary French Series (Macmillan). Price 2*s*.

SCIENCE NOTES.

It has been from time to time proposed that in places where there is malaria the tiny fresh-water Barbados fish, known locally as "millions," should be introduced into tanks and wells in order to destroy mosquito larvae. Where this has been done, however, the results have been rather disappointing. Better results seem likely to be obtained in this country from the introduction of certain kinds of native fish. Capt. Sewell and Mr. Chaundhuri have published a paper on the subject in the *Records of the Indian Museum*, in which they recommend for this purpose the cultivation of native species of Cyprinodonts, such as several of those of the genus Haplochilus. Other lervae-eating fishes which have been recommended are the chila and the indigenous minnow. The President of the Corporation of Madras has issued a notice calling upon owners of tanks which have a perennial supply of water, and which are necessary for irrigation purposes, to keep them free of weeds and stock them with larvae-eating fish. Shallow tanks, ponds and pools which run dry in the hot weather must, however, be filled up.

The ordinary gyrostat is set in motion by quickly pulling off a string which has been wound round its axle, and there is no means of maintaining its motion. This disadvantage has been got over by Dr. J. G. Gray by making the flywheel tne rotor of a high-speed electric motor. He uses the ordinary gramme-ring armature, which is well adapted for this purpose, as it gives a wheel of great moment of inertia which can be run at high speed for a long time. Professor Gray exhibited this gyrostat recently at the Royal Institution and illustrated by means of it the gyrostatic action of turbines and rotary engines of all kinds. For example, in a motor-car the fly-wheel is placed with its axis in the direction in which the car runs, and it turns so that to an observer behind the car it rotates in the clockwise direction. Professor Gray showed that the result of this was that turning a corner to the left produced a gyrostatic couple which threw the weight of the car more upon the back wheels, while turning to the right threw the weight more upon the front wheels. There would thus be a danger of the steering power of the car being interfered with, if the corner were taken at a high speed. Similarly, in the case of an aeroplane, turning in one direction tends to make it dive and in the other direction to rear up. The sudden turning of an aeroplane consequently throws a great strain on the framework, if it is kept horizontal.

A MEMOIR on the cold weather storms of Northern India has been issued by Dr. G. T. Walker. Mr. Blanford considered that these storms had their origin within India; while Sir John Eliot, having obtained more data, traced them to the plateau areas of Baluchistan or Persia. Dr. Walker, however, points out that the view that these rain-bearing disturbances are generated over the arid districts of Baluchistan or Persia is by no means free from difficulty. On the other hand, the rainfall in Southern Spain, the North African coast, Southern Italy, Greece and Palestine occurs chiefly in the winter, from depressions that travel eastwards from the Atlantic, so that there is some presumption of continuity between the winter depressions of the Mediterranean and those of Northern India. In the absence of data for the preparation of weather charts, Dr. Walker had recourse to a calculation of the correlation co-efficients of the seasonal rainfall in Northwest India with those of rainfall in places to the west for which records were available. These show that the winter seasons in the west of Asia Minor, in Syria and in Malta have a closer resemblance to those of Northwest India than do the winter seasons of Persia and Mesopotamia.

DR. WALKER states that a striking example of the continuity of the winter conditions of Southeast Europe and Northwest India was afforded in 1893, which equals 1907 as the severest winter on record in Northwest India. The snowfall of January in Afghanistan and the Western Himalayas was the heaviest known, and there was a general fall of snow in the plains of the Rawalpindi and Hazara districts. The month of January was the wettest since 1859 in Malta, and was extraordinarily severe in Austria, Southeast Europe and Russia; while on the 2nd February there was a snowfall that covered the Nefud (the great desert extending from the head of the Red Sea towards the Persian Gulf) with snow to a depth of several inches.

ANOTHER point to which Dr. Walker draws attention is the prejudicial effect of snowfall in Northwest India upon the rainfall of Abyssinia, which produces the Nile floods. Snowfall in Northwest India is associated with low Nile floods as well as with scanty monsoon rains in India. The magnitude of the result appears disproportionately large when we remember that the area of the snowfall considered is merely that of the mountain regions immediately surrounding Northwest India. If, however, it is realised that the disturbances which give snowfall in these latter regions also produce rain and snow in the area extending to Southeast Europe the difficulty loses its force.

RECENT PERIODICAL LITERATURE.

CONTEMPORARY REVIEW

THE April number of the *Contemporary Review* contains two articles of special interest to Indian readers. Sir William Wedderburn deals with *The Royal Commission on the Indian Public Service: Its Objects and its Reasons*; and Sir Andrew Fraser discusses *The Educational Policy of the Government of India* as declared in the Resolution of 21st February last.

Sir William Wedderburn writes from the point of view of one who holds that the system of British rule in India, whether as regards the agency employed for administration in India or as regards the machinery in England by which that agency is controlled, is manifestly opposed to sound principles of government. The reason for this, he says, is to be found in the historical circumstances under which the system originated. England's connexion with India did not originate from any altruistic sentiment: it arose out of the spirit of adventure and the pursuit of gain. In the early days of the East India Company autocratic personal government by foreigners, practically without control, was a necessity. But the evils of such uncontrolled official despotism soon manifested themselves; and the complaints which reached England regarding the Company's rule led to an investigation which was followed by the legislation of 1793, which established the Board of Control and constituted the Indian Civil Service very much on its present footing. From this period date the three great factors of British rule, viz., the official agency in India, the control exercised in England, and the periodical inquiries, through which the needs of India are ascertained and the will of the British Parliament is enforced.

Sir William Wedderburn proceeds to deal with each of those three factors with a view to finding out wherein the present system has failed to produce satisfactory results, and to suggesting definite measures of reform. As regards the official agency in India he says there has been no complaint against the personnel of the Indian Civil Service, the high character of which is acknowledged on all hands. But in his opinion the system is wrong in principle and mischievous in practice. It is a survival from evil times and is no longer suited to the practical requirements of the Indian administration. The burden of his contention is that while there are now highly qualified Indians available for every branch of the public service, the people of India are denied a reasonable share in the administration of their own affairs. There are

powerful class interests to which the claims of the Indian people to high office are a stumbling block and an offence. This question of the extent to which Indians should be admitted to high office is of course a very difficult one, and there are many people outside the Indian Civil Service who think that great caution is necessary in making any radical change in the *personnel* of the service and the mode of admission to it.

As regards the machinery by which the agency in India is controlled in England, Sir William Wedderburn says that though in theory the official administration in India is controlled by Parliament through the Secretary of State, the actual facts are very different. The Secretary of State for India, being a member of the Government which for the time being commands a majority in the House of Commons, is, in fact, as regards Indian affairs, not the servant of Parliament but the master; and as the representative of the India Office in Parliament he does not even affect impartiality when dealing with Indian complaints. Sir William Wedderburn suggests that the India Council should be reconstituted so as to include Indian members to the extent of one-third, nominated on the recommendation of the elected members of the Viceroy's and Local Legislative Councils, and persons unconnected with the Indian administration also to the extent of one-third, appointed by Parliament from among the most trusted public men in England.

As regards the methods by which the needs of India are ascertained and the will of Parliament is enforced, Sir William Wedderburn does not place much faith in a Royal Commission, which may, under favourable circumstances, deal successfully with a particular grievance, but which cannot be an effective instrument for the education of Parliament in regard to Indian affairs. For this purpose he urges the restoration by statute of the periodical Parliamentary Committee on Indian affairs which was abolished in 1858.

Sir Andrew Fraser, in dealing with the educational policy of the Government of India, remarks that the Resolution of 21st February is of great interest as being the first full exposition of policy made by the newly organised Department of Education. He also remarks that it is of considerable importance as laying down great general principles in regard to matters which have recently engaged public attention and called forth discussion to an unprecedented degree in India. He praises the tone of the Resolution, which he says ought to go far to soothe provincial susceptibility and remove suspicion. In regard to the principles laid down, he heartily approves of them and thinks they will command general approval, except in regard to one statement concerning primary education, which is to the effect that expansion in this field should be secured by means of board schools, except when this is financially

impossible, when aided schools under recognised management should be encouraged. This would seem, he says, to involve some modification of the policy hitherto pursued; but in view of the fact that the State is in duty bound to provide primary education, and the promise of liberal subsidies to any religious schools which really advance secular education, he thinks there is no great objection to the statements of the Government on the point. The practical application of the principles laid down will, however, require watchful attention.

In regard to secondary education, the policy of the Government as declared in the Resolution has Sir Andrew Fraser's warm approval. It will be a relief to many to find that the Government adhere to the policy which was set forth in the Despatch of 1854, and again in the Report of the Education Commission of 1882, and was reaffirmed in the Resolution of 1904. The treatment of the subject of University Education in the recent Resolution he characterises as thoughtful and cautious. He is in cordial sympathy with the Government regarding the necessity for educational institutions which will enable Indian parents who at present feel that they must send their children abroad to keep them at home, at all events for such education as will fit them for the ordinary duties of life. He also approves of the appeal made in the Resolution to the liberality of the wealthy citizens of India to give of their wealth to the cause of education.

On the whole Sir Andrew Fraser is well satisfied with the terms of the Resolution. He thinks it stands by sound policy, displays thoughtful and sympathetic treatment of Educational problems, and recognises the necessity for securing the co-operation of the people. At the same time it must not be forgotten that no declaration of policy, however sound, will secure the efficiency of the work contemplated unless care be taken by the departmental officers, and by the Government they serve, to prevent the work from being marred by departmental jealousy and narrowness of vision. This is a statement that cannot be too often repeated, and few have a better right to make it than Sir Andrew Fraser.

Mr. M. Philips Price deals with *Some Aspects of the Persian Question.* Mr. Philips Price visited Persia last autumn in order to find out whether there is any hope of rescuing and reforming an independent Persia, and as a result of his investigations he is convinced that regeneration is possible. The Persian people, he says, possess to the full many of the failings of the Oriental, but they still retain many of the good qualities of their ancestors; and these if assisted and sympathetically encouraged would, he believes, re-as-

sert themselves once again. The chief obstacle to progress at present is the selfishness of Russia; and the first condition to be fulfilled if Persia is to have a chance is the immediate withdrawal of all Russian troops in Northern Persia, with the exception of a limited number of consular guards. If England by herself cannot get Russia to consent to this, Mr. Philips Price suggests the possibility and the advisability of combined action by the powers of Western Europe, to whom Russia is much beholden financially. Germany and England might well go hand in hand in this matter, he thinks. If German railway policy is actuated by a desire to build railways which shall be open to the commerce of all nations, there is nothing, he says, which could stand in the way of an agreement between England and her regarding the building of railways in Mesopotamia and Central and Southern Persia; and railway construction is one of the conditions of Persian regeneration. Another is financial assistance, in regard to which also Mr. Philips Price thinks there might be co-operation between the Powers of Western Europe.

As has been the case for some months past, Dr. Dillon's article on *Foreign Affairs* is practically taken up with the Balkan War and the various questions raised by it. The article was written about the middle of March and before Adrianople had fallen; and Dr. Dillon is strong in his condemnation of Bulgaria for prolonging the war and for putting forward demands which neither Turkey nor the Powers could accede to. He has a good deal to say about the siege of Scutari and the problem of Albania, and about the efforts of M. Sazonoff, the Emperor Francis Joseph, and Sir Edward Grey to maintain peace in Europe. At the root of all the complexities of the European situation he sees a racial struggle, on the issue of which hangs the future of the European nations. With the virtual departure of Turkey from Europe the opposing interests of Slav and Teuton have come more clearly into view than ever, and although official relations between Russia and Germany are at present friendly, the changed situation in South-Eastern Europe is the true explanation of Germany's resolution to strengthen her army.

UNDER the title of *Seven Years of Liberal Government* Mr. Philip Morrell contributes an appreciation and a review of the work achieved by the present Government. He is of opinion that judged by all ordinary tests of success the Government must be considered one of the most successful governments of modern times. What has been the secret of their success? How far has it been deserved? What are

the prospects of the party in the future? To these questions Mr. Morrell seeks to find answers.

Among the causes of the success of the Government Mr. Morrell places first and foremost the struggle with the Lords. In the earlier stages of the conflict the advantages were with the House of Lords, but with the introduction of the Budget of 1909 the whole aspect of things was changed. In finance the Government had a very powerful weapon; and the success of their finance has been the second real cause of their success. In other departments, such as foreign affairs, domestic reforms, and land legislation, their record is not so satisfactory. It is in respect of their proposals for land reform, Mr. Morrell says, that their action will be most closely watched. A somewhat ominous sign of the times is that amid all the apparent prosperity of the country there is grave social discontent. It is for the Government to take advantage of their strength and of the favourable circumstances produced by good trade in order to show that they are as much in earnest in dealing with social evils as with the problems of Irish Home Rule or Welsh Disestablishment. Only on these terms can the strength of Liberalism be maintained.

THE duty of Liberals in relation to land reform is discussed at length in an article by Sir W. Reyland D. Adkins. Mr. Adkins deals with his subject under the heads of land tenure, land taxation, and the functions of the state, imperial or local, as an owner of land; and his object is to show under each of these heads the attitude to land reform which the Liberal Party might reasonably be expected to take. The object in all three, he says, is the same, *viz.*, to make the land laws of the country such that the healthy growth of the community, in rural as well as in urban areas, should be helped and not hindered, and to do this by methods which are scrupulously just to existing interests, and which involve a minimum of social or economic disturbance. Of all questions of social reform, Mr. Adkins says, the reform of the land laws is the most complex in detail, but the success of Liberalism is certain if, in the spirit of justice alike to the community and to the individual, it grapples with this problem free from favour or from fear.

MR. EDWIN BJÖRKMAN contributes a thoughtful article entitled *The Optimism of Ibsen.* Mr. Björkman admits that the tone of Ibsen's earlier works is unmistakably pessimistic, but he contends that as Ibsen grew older the centre of his attention gradually shifted from the discouraging certainties of the present to the encouraging promises of the future. Though in his old age he saw that the world was almost

as evil as he had dreamt it in his youth, he could no longer grant that it must remain so for ever. He held firmly that man is moving from worse to better and not the other way.

ANOTHER literary article is *Mæterlinck—the Revolutionary*, by Mr. J. H. Harley. Mæterlinck, Mr. Harley says, is an individualist, giving special and almost exclusive attention to the joys and sorrows of the individual soul. He does not pretend to be a sociologist. And yet he dares to be a critic of social arrangements. But because he does not rest his feet on the firm ground of history, his forecasts of the future of society are not to be trusted.

MR. EDWARD JENKS gives an interesting account of *The Making of Australasia*; and Mr. W. Livingstone-Learmonth contributes a retrospect of *Polar Exploration.* Professor Scullard writes on *Modern Psychology and the Christian Faith*; and Miss A. Georgette Bowden-Smith tells the story of *A Manchu Heroine.* The Literary Supplement includes, in addition to the usual reviews of books, a short article on *The Conception of Resurrection in Literature*; and the number closes with a short poem entitled *The Night Watch, Easter Eve.*

THE NINETEENTH CENTURY.

AMONG the articles of the April issue Indian readers will naturally turn first to that by Mr. Ernest Rhys on *Gitanjali.* Mr. Rhys's unstinted admiration for Rabindra Nath Tagore is all that the most patriotic Indian heart could desire. In evidence of this it will be sufficient to quote his summing up. "So far," he says, "as one may venture on a contemporary estimate from this side of the world, it may be said that nothing has come to these shores of late years in the way of poetry from abroad that can compare with these Indian songs. Their imagination and melody, touched with human feeling and spiritually fired, are of a quality unlike anything we have had in this or the last generation. Indeed, one is tempted to go further and to say they are among the few really important things that have happened in poetry within the overlapping terms of the two centuries, the nineteenth and the twentieth; while the message they bear to the Western world amounts to a spiritual revelation." Other articles of a literary interest—direct or indirect—in this number are *The Two Thomas Carlyles*, in which Mrs. John Hall defends Thomas Carlyle, the advocate, against the imputation of having impersonated, at Berlin, his

more famous namesake and contemporary: *General Wolfe and Gray's 'Elegy,'* in which Mr. Beckles Willson shows that the well-known but surprising story of the General's having recited the poem during an operation in which the strictest silence was necessary and had been enjoined on all ranks, is misdated, the incident having occurred some twenty-four hours earlier; Sir Edward Sullivan's *What Shakespeare saw in Nature*; and Sir Sidney Lee's *Arctic Exploration in Shakespeare's Era.*

MR. EDWIN BEVAN contributes an instructive and conspicuously fair discussion of *The Present Position of Christianity*, in which he considers the signs of the times with a view to determining whether the changes of thought within the last fifty years indicate that Christianity is losing or maintaining its hold. We think his analysis valuable enough to justify a considerable quotation.

One patent fact confronting every observer is that the division between Christians and non-Christians (he is speaking of non-Christians *within Christendom*) is not peculiar to any class or social grade or level of culture, but exists everywhere and at all levels. If we viewed modern civilisation under the image of a mountain like Dante's Purgatory, with the different levels representing degrees of education and knowledge, we should see the division between Christians and non-Christians, not as a horizontal one dividing off a higher part of the mountain from the part below, but as a vertical one running through the mountain from top to base. On the very highest level, among those who lead the advance, as original workers and thinkers, in the various departments of knowledge and thought, Christians and opponents of Christianity are found side by side; at the bottom, among the most ignorant and uncultured, there are those who seem to themselves to have come into touch with the great Reality in Christianity, and those for whom all that order of things is without meaning. This state of things might seem at first sight to be equally favourable and equally unfavourable to the claims of Christianity and to those of Rationalism. It is really more unfavourable to the Rationalist, and for a plain reason. Christians do not assert that their belief is arrived at as a scientific inference from universally recognised data, in such wise that a man has only to be learned enough in order to be shut up to the Christian conclusion. If among the data which determine the belief are certain special experiences of the inner life, certain special perceptions of value, which come independently of the particular individual's amount of knowledge or culture, then there is no difficulty in understanding that the division be-

tween Christians and non-Christians should appear at all levels. The Rationalist, on the other hand, does claim that his objection to Christianity is based upon scientific knowledge; he does claim that a man has only to be learned enough in order to be logically bound to deny the truth of Christianity; for him, therefore, it is a really awkward fact that Christianity should find adherents among people at the top level. According to his theory it is intellectual enlightenment which causes the decay of Christianity; if so, we should see its withering away begin from the top of the mountain. There it is to-day, flourishing at the very highest level. What hope, then, is there of its speedy extinction lower down?

The foregoing is only the starting-point of Mr. Bevan's argument. He sees that there are obvious rejoinders that may be made to this representation of the case. Over the first of these he does not linger, namely, the objection that sentiment, associations and *amour propre* may hinder even cultured Christians from perceiving the inferences which they ought to draw from premises which they admit; his ground for regarding this as an unimportant objection being the sound one that, under the conditions of to-day, these influences work as much in the Rationalist as in the Christian camp. Much more important, in Mr. Bevan's judgment, is the objection that his argument, quoted above, is invalid because it fails to draw distinctions between different spheres of learning. The Rationalist "would have no difficulty in admitting that a man might be the European authority on beetles or Byzantine Greek and at the same time a devout Christian." It is not knowledge *of any kind* that, according to the Rationalist view, must sooner or later lead its possessor to surrender his Christian beliefs, but only knowledge within certain departments. Accordingly it is a weak argument to claim that because, when learned men in all departments are considered indiscriminately together, there is no evident preponderance of non-Christians over Christians, therefore the advance of knowledge can be in no way prejudicial to the existence of Christianity. The real question is whether, *in those branches of knowledge which are capable of coming into conflict with Christian dogma*, learning is so incompatible with Christian belief that in these departments non-Christian *savants* preponderate over Christian.

Recognising the justice of this objection, Mr. Bevan pauses to consider what are the branches of knowledge in which at the present day there is apt to be a collision between scientific thought and Christian belief. In the great majority of fields, he says, there is no conflict, because there is no contact. The principal danger-zones for Christian belief to-day are Anthropology, Philosophy and Experimental Psycho-

logy. It is only through misunderstanding that there can be supposed to be a conflict between Natural Science and Christian belief to-day, although there certainly was such conflict a generation ago. For Natural Science, properly so-called, does not deny miracle. Such a denial is a philosophical opinion which the natural scientist may often hold but which he cannot logically deduce from purely scientific premises. Anthropology, on the other hand, by the extent to which it familiarises the student with the parallels between Christianity and other religions and with the existence of belief in (often grotesque) miracles as a universal phenomenon of religion, does tend to produce a temper unfavourable to Christian faith.

"A special inquiry of crucial importance in this field has been that into the origins of Christianity. . . . theories are current according to which a great part of Christianity was simply pagan mystery religion taken over bodily. An extreme view along these lines is one which denies even the historical existence of Jesus Christ, a view which, one must admit, has not managed to establish itself among the educated, outside a little circle of amateurs and cranks, or to rise above the dignity of the Baconian theory of Shakespeare." That Philosophy is another field of possible conflict between knowledge and Christian belief goes without saying. "Materialism in its crude form is discredited to-day with the educated class in England . . . . But the spirit of Materialism is preserved in the theories which go under the names of Epiphenomenalism or Parallelism," and here we enter the field of Experimental Psychology. Yet after taking the widest survey of those branches of knowledge in which there is abundant room for collision between thought and Christian belief, Mr. Bevan finds himself forced to reaffirm his original position, namely, that among the learned even in these fields there is no obvious preponderance of non-Christians over Christians; and this state of things, he again observes, "is much more awkward for the Rationalist than for the Christian."

There remains, however, still another important objection to be considered. The real question, it may be pointed out, is whether the movement of the age is away from or toward Christianity. Now a *movement* cannot be discovered or measured by simply counting the numbers on each side at any particular time even though the counting be confined to the zones of real conflict. To gain a true estimate we must compare the present with the past, and when we do so, we find that the Christian forces have been compelled, under the stress of the conflict, to shift their ground. Mr. Bevan's reply to this objection constitutes one of the most instructive parts of his paper. It is true, he grants, that the Christian forces have been compelled to shift their

ground, but the same stress of conflict has compelled the Rationalist to shift his ground too. "If educated Christians have abandoned some of the beliefs of their grandfathers, time has dealt rudely with the fabric of the old Victorian Rationalism. True, the first chapter of Genesis is now esteemed out of date as Science, though it continues to have its value as a literary monument. The *Synthetic Philosophy* is also out of date as Science whether it continues to have value as a literary monument may be questioned." Moreover, great as are the differences within the Christian Church, there is still an important kernel of agreement, whilst among its opponents there is little or none.

It is not as if a hesitating and hard-driven Christianity were enclosed by a body of opinion, vast, compact, and victorious. There is, no doubt, some confusion of belief within the Church, but outside of it what we see to-day is chaos. . . . . The Christian Church has suffered great changes in the last half-century, but it has seen around it system after system arise, have its day of pride and power, and with strange rapidity, sink into obsolescence. Spencer and Haeckel, except for the less-cultured classes, are gone; Comtism is a thing of the past; Pragmatism is already *vieux jeu*; Nietzsche from a prophet is becoming an interesting literary phenomenon; Bergson himself is beginning to experience the inevitable reaction to the vehemence of his popular *rèclame*. Whatever weaknesses the non-Christian world may discover in Christianity, it has so far not been able in Europe to put forward any rival to it of equal permanence and power. And one has to notice how much of the vague and informal religiosity which runs through the modern world, far outside the confines of the Christian body, depends for its existence upon the tradition of the Christian Church. It exhibits—to use the figure of a shrewd observer, Ernst Troeltsh—variations played by each virtuoso according to his individual fancy upon the Christian theme.

THROUGH the concluding section of his valuble article we have not space to follow Mr. Bevan. It possesses hardly less interest than the sections we have outlined, but we think we have said enough to make our readers embrace any opportunity of perusing the whole. Nor have we left ourselves room to deal with the other interesting articles of the issue under review. Of the e perhaps the most important is Major Stewart L. Murray's on *The Internal Condition of Great Britain in Time of War*. M. Philippe Millet's *France and her Algerian Problem* and Mr. A. Devine's *The Achievements and Hopes of the Greek Nation* will interest a very large number of readers.

FORTNIGHTLY REVIEW.

ALTHOUGH the subject is by no means a fresh one Mr. Sidney Low's article *Is our Civilisation Dying ?* is the most interesting contribution to the April number of THE FORTNIGHTLY REVIEW. The author raises the question by indicating that the proposed universal manhood conscription in France and similar tendencies among other nations suggests that European peoples are acting as though their survival depended upon military efficiency or the size of their available fighting force. He introduces us to his main subject by saying, " It is not the full German regiments but the empty French cradles which will compel 94 per cent. of the young men of France to turn themselves into soldiers."

After pointing out incidentally that the universality of compulsory military service among continental nations is very much exaggerated, he turns to consider the fall of the birth rate with the advance of civilisation. Taking this as the statement of a fact rather than a law he cites the remarkable decline in the birth rate in Australasia, France, America and the United Kingdom as instances of the fact: quoting figures which indicate that the birth rate in Britain is higher than that of the United States. However that may be there seems little doubt that so far the fact that the birth rate declines with the material prosperity of the peoples or classes is found to hold good wherever the question is considered, and that man power in the last resort is of supreme national importance, whether from the military or economic point of view.

This fact then is the crux of the matter and is the cause of the pessimistic utterances with which we are familiar. We seem to be confronted with a suspension of the law of the survival of the fittest in the apparent fact that the most capable and vigorous families barely maintain themselves while the feeble-minded, degenerate and undeveloped propagate at an alarming rate. There are, however, certain statements to be made which are put to the credit of Mr. Balfour, *e. g.*, ' It is by no means certain that the child of the unskilled labourer is much inferior at birth to the offspring of a university professor or bank director. We do not know that the innate physical and intellectual qualities of the newly born infant bear any relation to the social standing of his parents. The baby of the gutter and the baby of the palace might grow up very much in the same way if they were supervised and educated in the same fashion from infancy upwards.' One American speaker contends that nine children out of ten in any stratum of society must be considered " well born." Mr. Low goes on to say that India furnishes evidence of the fact that the children of sweepers in spite of

their disadvantages are often the equals of their social betters in physical development as well as in intelligence and character and not seldom their superiors.

Confronted with these statements science is somewhat at a loss and Mr. Low turns to history for guidance. The question now is: 'Why is it that some civilisations which have risen to a certain level of security and progress are suddenly arrested or else suffer under the effects of gradual weakness and decay, until at length they sink back into complete stagnation or are overwhelmed by barbarism? Why are some epochs decadent, and why do some civilisations become decrepit or moribund?'

Dr. Hubbard's answer to these questions are criticised, his view being that the causes are first, the arrest of the reproductive instinct among the higher stocks; and secondly, the increase of state socialism. Instinct is checked by reason, competition by voluntary action and deliberate design, the adults hesitate before the responsibility and difficulty of equipping and launching into the world a progeny who must keep their place in such an eager struggle. Mr. Low is not however to be satisfied with mere statements and goes on to consider the conclusions of other writers who argue from the great example of the Roman Empire.

He reverts however to Dr. Hubbard's contention about Socialism which is illustrated from the Roman tendency to form trade guilds and stifle competition; Aurelian's compulsory unionism in A. D. 270 which prevented men withdrawing from the compulsory service required of them, and the state of matters in the fourth century are cases in point. In the fourth century every member and all his sons and all his property belonged inalienably to the Trade Union, and the efforts of some men to emancipate themselves from the bondage were counteracted by the regulation that any person who married the daughter of a unionist must enter his father-in-law's business. Thus the Empire became an immense goal where all worked not according to taste, but by force.

This Roman tendency is described by Dr. Hubbard as geocentric and for that reason doomed. On the other hand the Chinese are quoted as the conspicuous example of a cosmocentric community which has survived. Whether the distinction is clear in Dr. Hubbard's paper we are left to surmise but Mr. Low seems to have failed to grasp justwhat is meant by cosmocentricity or to be convinced that it is the saving condition.

The political articles include a vigorous protest (headed *The Military Conspiracy*) by Islander against the futility of military develop-

ment in Britain as a means of defence. The writer emphasises his conviction that such a development will seriously involve us in continental politics. Mr. Ellis Barker gives us statistics about *The Armament Race and its Latest Developments* and Mr. Herbert Vivien discusses *Turkey's Asiatic Problem* and finds occasion for the following statement 'If our Foreign Office were as well officered as our Admiralty; if, instead of a badly oiled wooden prig, we had a clairaudiant, omniscient Admirable Crichton at our diplomatic helm, we might now establish a preponderating influence in Asia.'

The literary articles include *George Barrow in Scotland* by Mr. Clement Shorter, *Alfred de Vigny (and some English Poets) on Nature* by Mr. Maurice A. Gerothwohl.

The remainder of the pages are occupied by *Isabella II's First Revolution* by Mr. Francis Gribble, *Richard Strauss and an Operatic Problem* by Mr. E. A. Baughan. *The Future of Futurism* by Mr. Horace B. Samuel, *The Press in War Time* by a Journalist, *The Elizabethan Spirit* by Mr. G. H. Powell. *Oxford and the Working Man* by Mr. F. C. S. Schiller, *Glimpses of the Moon* by Mr. E. V. Heward, *At the Fair* by Mr. Rabindranath Tagore. *The Soul of a Suffragette*, a short story sketch by Mr. Walter Lennard, the continued story entitled *The Joy of Youth*, and correspondence.

COLLEGE NOTES.

WE have had occasion in a previous issue to speak of the age of the oldest of our hostels, the Students' Home. Started in 1882 and established in its present habitation in 1884, it is now thirty years old. Next in age is the Fenn Hostel established in 1888, which thus completes twenty-five years of its existence this year. We are glad to notice that measures have been concerted to commemorate the fact in a way which, while expressing the joy and gratitude of past members, will also enhance the comfort of their successors in the future. An appeal has been issued, signed by an influential body of former members headed by Bishop Azariah (of Dornakkal), and committees have been constituted in different centres. From what we know of the feelings of members past and present towards the hostel and its founder, and of their capacity to give tangible expression to those feelings, we have no hesitation in saying that it will soon be found that the appeal has not been made in vain. In the meantime, may we not quote the following passage from the speech made by the secretary of the hostel at the usual annual reception given to the Professors on the

28th February last, as a fillip to the memory of past members, as a confession of the experience of the present, and as a promise and foretaste of the kind of life which awaits future members of the hostel?

"It is a well-known fact that those who come to this city to prosecute their studies, do so with ideas and aims which have a closer relationship to their university career and examinations than to anything else. But within a few weeks of their admission into the College and this hostel, they are led to modify their original notions and compelled to widen the limits of their aims to an extent which was never thought of before. The influences under which they are placed, the inspirations which govern their activities, the examples which stimulate their sense of duty and the various incidents and vicissitudes which chasten their ambitions and aspirations, are a few of the blessed privileges of our life and work in the College and in the hostel, to which none of us can be insensible.

In this hostel we are in a very short time made to realize the agreement of contraries, which is a necessary training to us in this period of our life for success in the world in our future career. Here we are given by the rules and regulations of this hostel the right of self-government. But that right teaches us that self-government means governing ourselves. We are given a great deal of freedom and liberty but the exercise of the privilege reveals to us the truth that liberty consists in self-restraint, and freedom of thought and will consist in making the will of the individual subordinate to the will of the public body. Here we are given a good many privileges which perhaps we did not bargain for; but the exhilaration caused by the sense of unexpected privileges is only too soon changed into an excitement under a heavy sense of responsibilities. This in brief has been our experience this year too, for which we thank you heartily and sincerely."

THAT the College entered upon a new stage of development and a larger sphere of usefulness in the years following the Education Commission of 1882-83 is brought home by several circumstances, of which we may mention first the fact that the three senior professors at present on the staff have passed the Silver Jubilee of their connection with the College. Dr. Skinner arrived in July 1884, Mr. Pittendrigh came out as assistant to the Principal in 1885 before he was appointed Professor in February 1887, and Mr. Macphail had a foretaste of India in the capacity of Dr. Miller's assistant in 1886-87, before his appointment as Professor in 1890. Though all the three new men or rather four—including Dr. Russell, now retired, who came out in 1887—shared in the teaching of English, Dr. Skinner and Mr. Macphail were at the very beginning set

apart for philosophy and history, respectively, subjects which they have been teaching all along. The arrival of the new professors synchronised with the introduction of a large element of specialisation in the curriculum of the B. A. studies. This re-organisation of studies also rendered desirable the formation of societies among the students for the cultivation of particular branches of knowledge. Thus we find that in the year 1887, as many as four societies were started in the College—the Philosophy Association, the History Students' Union, the Dravida Bhashabhivirddhi Sangham and the Andhra Bashabhiranjani. The latter two were founded "for the encouragement of the study of Tamil literature" and "for affording an opportunity of acquiring facility in the use of the Telugu language" respectively. The difference in the form of the statement of aims is rather significant in view of the agitation which is being engineered in the Presidency at present in the name of the vernaculars. The Tamil scholar would seem to look upon the study of his vernacular literature as an end in itself, whereas the Telugu student appears more conscious of the practical end and aim of all linguistic studies. The one would guard and conserve his vernacular as a treasure not to be tampered with, and the other would use it as an instrument for the elevation and enlightenment of his people. This accounts perhaps for the existence of a comparatively large number of popular books in Telugu dealing with modern subjects and the more effective use in recent times of the Telugu language in the interest of social and moral reformation. The College Tamil Society had a wealthy patron in the late Raja Setupati of Ramnad who presented it with nearly two hundred volumes of select classics and the Telugu Society was the outcome of the special interest taken in Telugu studies by the late Mr. S. Rungiah Chetty; and though the vernaculars do not now occupy the same position in the University studies as they have hitherto done, yet these vernacular societies have a useful function to fulfil among our students.

> The old order changeth, yielding place to new;
> And God fulfils himself in many ways
> Lest one good custom should corrupt the world.

Our students require to realise that the knowledge imparted to them is not meant to be selfishly enjoyed but is meant to be passed on, so that the State and the Mission bodies may feel justified that in educating *one* man they are communicating enlightenment to at least a dozen. And how can this be unless our students, instead of rejoicing in the newly-acquired freedom from the fetters of the pundit, take earnestly to a practical study of the vernaculars as a vehicle of expression? The country needs more than ever the services of

English-educated men who can speak and write Tamil and Telugu so as to stimulate the intellect and stir the heart. Your pundits could not do this, and they have been dispensed with. But what is to become of your economic movements, of your social reform propagandisms, of your churches and samajams, all of which alike cry aloud for workers who by tongue and pen could interpret the new spirit to the followers of the old systems and give men an impetus along new lines of activity. We are no believers in a patriotism which has no use in the present, neither do we believe in a patriotism which is blind and deaf to the crying needs of the hour. In this country we are on the eve of a great movement in the direction of popular education. This movement presupposes a large body of men who can wield their vernaculars, not as the pundits did, for their own glorification or the glorification of the past but for the good of the people and the building up of the future. Where can such men be best trained unless it be in our vernacular composition classes aided by societies in which the vernaculars are used for expressing *living* thought, in which they are not merely studied but *practised*, and in which the old language is perforce melted down and minted afresh into *current coin*.

THE History Students' Union seems to have accepted the passage of twenty-five years over its head quietly. Accustomed perhaps to sweep its telescopic vision over the field of time from the earliest dawn of history, not to speak of geological ages or astronomical aeons, down to the Conference of Ambassadors in London, it looks upon a quarter of a century in the life of a college society as a mere speck in the firmament of time, or a drop in the vast and roaring ocean of human life. Whatever the reason be—though it seems strange that a History Union should appear so indifferent to its own history—it is some comfort to think that the Philosophy Association has not taken an equally philosophical view of its own being and has celebrated its Silver Jubilee in due form. The celebration took place, under the presidency of the Hon'ble Mr. Justice Sundara Iyer, in the Anderson Hall, on a wet afternoon in November 1912, made cheerful by the union of young spirits assembled to pay their tribute of grateful remembrance to those who had founded the association and worked in it in a spirit of lofty endeavour. Among the prominent secretaries thus called back to memory were Mr. N. V. Subbarama Aiyar, who after acting in the College as tutor in philosophy became Sircar Vakil at Ernakulam and rose to be District Judge, Cochin, before his death in 1908; Mr. Paul Appasawmy, Barrister-at-Law and Vice Principal of the Madras Law College, and Mr. C. Ramalingha Reddy of the

Mysore Educational Service. Due homage was also paid to the memory of the Rev. Dr. Cooper, to the influence of whose teachings and personality the association owed its inspiration and who was its spiritual director till, on his retirement in 1899, Dr. Skinner consented to become its President.

Now that the students are gone home leaving the College buildings, so teeming with life till recently, empty and silent, we may perhaps notice one or two of their doings which have escaped due record in previous issues. Whenever our students get up public debates in connection with their societies, they would seem to be content with persons of no less rank than the Judge of the High Court for presiding over their proceedings; and it is really a matter for thankful reflection that the Judges think it no trouble at the end of a hard day's work, after holding the scales of justice even between the contentions of learned lawyers, to step across the street and to sit it out for nearly two hours listening to the speeches of lawyers, politicians and administrators—not to speak of schoolmasters—in the making! The explanation lies perhaps in their desire to re-live their student days and, like the eagle, to renew their youth. For, is there anything in this world like contact with College students in their natural habitat, to bring back vividly one's own under-graduate days? It is this feeling of reminiscence, half sad, half joyful, which Tennyson voices forth in *In Memoriam*:—

I past beside the reverend walls
    In which of old I wore the gown;
    I roved at random thro' the town,
And saw the tumult of the halls;

And heard once more in College fanes
    The storm their high-built organs make,
    And thunder-music, rolling, shake
The prophet blazon'd on the panes!

And caught once more the distant shout,
    The measured pulse of racing oars
    Among the willows; paced the shores
And many a bridge, and all about

The same gray flats again, and felt
    The same, but not the same; and last
    Up that long walk of limes I past
To see the rooms in which we dwelt.

Another name was on the door:
    I linger'd; all within was noise
    Of songs, and clapping hands and boys
That crash'd the glass and beat the floor;

Where once we held debate, a band
Of youthful friends, on mind and art,
And labour, and the changing mart,
And all the framework of the land;

When one would aim an arrow fair,
But send it slackly from the string;
And one would pierce an outer ring;
And one an inner, here and there;

And last the master-bowman, he
Would cleave the mark. A willing ear
We lent him. Who, but hung to hear
The rapt oration flowing free

From point to point, with power and grace
And music in the bounds of law,
To those conclusions when we saw
The God within him light his face,

And seem to lift the form, and glow
In azure orbits heavenly-wise;
And over those ethereal eyes
The bar of Michael Angelo.

LAST month we recorded the fact of the Chief Justice presiding over the valedictory meeting of the Associated Societies and speaking words of hope to those interested in educational work. We would now, on behalf of all concerned, thank the Hon'ble Mr. Justice Tyabjee for presiding over the joint debate of these societies, held in the Anderson Hall on Friday the 21st February. The subject was "Does happiness increase with civilisation?" Our students had, of course, no new light to throw on a subject which will never cease to be debated among men and which holds a time-honoured place on the programmes of debating societies all the world over. But it is gratifying to note that in the course of the discussion it became more and more clear that the advantages of civilisation brought misery when indulged in selfishly; that civilisation enhanced the power, though it did not ensure the will, to increase the happiness of the world, and that true happiness consisted in making others happy. Mr. Justice Tyabjee, in winding up the debate, refrained from pronouncing an authoritative decision on the question argued. He inculcated, however, with the impressiveness of precept illustrated by unconscious example, the importance of young men practising to speak in a natural way, both in private and in public, without caring for display, only taking care that the words spoken moved the mind of the audience nearer to the subject. Unduly long prefaces wearied and irritated the hearers; and

ostentatious eloquence only exposed the orator to ridicule. Sincerity is the secret of success in public speaking as in all other things. Mr. F. W. Henderson, in moving thanks to the Chair remarked on the aptnessand the abiding usefulness of the advice given.

THE summer vacation commenced for the College on the 4th April and for the School on the 1st May. The School and the College will reopen on the 16th and 30th June, respectively. Mr. Pittendrigh and Mr. Crawford left on the 4th April for Britain *via* Colombo, where they met Mr. and Mrs. Meston, who were returning from home bringing with them the bride-elect of Mr. W. R. Sherriffs. The wedding took place in the College Church on the 9th April. Mr. Crawford will be back in time for the re-opening. The Bursar's office has passed to Mr. Meston from Mr. Macphail, who is going home on a year's furlough. As announced by Dr. Skinner in bidding good-bye to the students, the College staff will receive next term reinforcement in the shape of three or four professors. A professor of Chemistry in place of Mr. Wilson has already been secured, and a temporary professor of History in place of Mr. Macphail. Information regarding other appointments is still awaited. But it is expected that a professor of English, and possibly an additional professor of History will also join the staff in July, one of those being the representative on the staff of the Church of Scotland in place of the late Mr. Craig.

METHODIST PUBLISHING HOUSE, MADRAS